MONTHLY

MAGAZINE;

COMPREHENDING

ECCLESIASTICAL HISTORY, MORALITY, RELIGION, AND OTHER USEFUL AND INTERESTING MATTER.

VOL. I.] JANUARY, 1806. [No. 1.

IMPORTANCE OF KNOWLEDGE.

HAVING just commenced existence, imperfect must be the knowledge of man in this life. Even that of the most learned should rather admonish us of our ignorance than flatter our vanity and presumption. The works of GOD are unlimited in their extent and in their operations; HIS designs are far above the comprehension of mortals: Knowledge must be progressive. At every stage of our existence we may make discoveries, of which we have not at present the least idea.

But although human knowledge is extremely circumscribed, when compared with what there is to be known, yet, if commensurate to the capacity of the mind, it is adequate to the object of our existence, and demands our particular attention. Its being limited argues not against its importance; nor is it any reason why we should not search after it, as for hidden treasures, because our progress must be gradual. That would not be a wise child who should despise the learning suited to his capacity, because not equal to that of riper years; nor would he do well to neglect it, because his attainments at the outset must be unequal to those of a Newton or a Locke. And what indiscretion must it betray in us, to undervalue wisdom and neglect all improvement, because our knowledge while here must be inferior to that of succeeding stages of our existence!

Such has been the goodness of GOD, that mankind are capable of acquiring knowledge sufficient for their use in this world; and on the due attainment of it essentially depends their happiness here and hereafter. When destitute of knowledge, deplorable must be the condition of man in this life, and he must be ill prepared for the next. Wherever it is neglected, misery

and wretchedness seldom fail to ensue. Without it, nations and individuals grope in the dark, and sooner or later approach the precipice of destruction, where chance only too frequently determines their fate. Of the truth of this, all history is one continued proof: nay, every day's observation bears awful testimony to the fact. Indeed, most of the heaviest calamities with which the world has been afflicted, may be traced up to the want of a general dissemination of knowledge. From what other cause proceed despotism, war, and their consequent train of calamities so distressing and deplorable? What, except the want of sufficient information, rends asunder the bonds of civil society, the ties of friendship, and even the cords of consanguinity? What else produces discord and confusion, and destroys the peace and happiness of communities and families? What but the want of knowledge generally diffused, unsheathes the sword, and enables the tyrant to extinguish the flame of his ambition in the blood of slaughtered myriads? What else destroys cities, and desolates countries; ravages fields, and ruins vineyards? What else makes fathers mourn, and mothers weep; multiplies widows and orphans; and produces the indigence, distress and misery of comfortless thousands, nay, of millions?—It may indeed be replied, that VICE is the cause of such catastrophes. And what is Vice but the handmaid of Ignorance, attached and espoused to it from the beginning?—No, it is a truth demonstrated by the experience of ages, that HE, who *by wisdom founded the earth, and by understanding established the heavens*, gave not mankind the faculties of reason to be thus abused and perverted. The capacity of the human mind for the attainment of knowledge, is the noblest blessing conferred on man. It is by the due improvement of this alone, that he becomes in a sense the express image of GOD; is assimilated to angels, or can answer the object of his existence. And who is he that will undertake to oppose, in any degree, the grand design of the Almighty to dispense happiness, by the formation of the universe and the creation of rational beings? Vain and presumptuous man! how long will you war against Heaven and your own eternal good? See you not the course which has marked the destiny of those who despised wisdom, and sought not after instruction? and will you pursue it? See you not the transitory nature of the objects which most engross the attention of your fellow-mortals? and shall they also engross yours, to the exclusion of others far more important and interesting? You are fast losing your hold of all sublunary things; and shall this world be the object of your supreme attention? Rather be persuaded to follow the advice of Solomon: *Get wisdom, get understanding; take fast hold of instruction; let her not go: keep her, for she is thy life.* In the mean time, forget not *to do justice, to love mercy, and to walk humbly before thy* GOD.

FROM BEATTIE'S ELEMENTS OF MORAL SCIENCE.

NATURAL THEOLOGY.

Introduction.

NATURAL THEOLOGY explains what human reason can discover concerning the being and attributes of God. It is a science of boundless extent: but we must confine ourselves to a few general principles. In respect of certainty, it is equal to any science; for its proofs rise to demonstration: in point of dignity, it is superior to others; its object being the Creator of the universe: and its utility is so great, that it lays the only sure foundation of human society and human happiness. The proofs of the divine existence are innumerable, and continually force themselves upon our observation; and are withal so clear and striking, that nothing but the most obstinate prejudice, and extreme depravity of both heart and understanding, could ever bring any rational being to disbelieve or doubt of it. With good reason, therefore, it is, that the psalmist calls the man a "fool, who saith in his heart, There is no God." Without belief in God, a considerate person (if it were possible for a person to be without this belief) would never possess tranquillity or comfort; for to him the world would seem a chaos of misery and confusion. But where this belief is established, all things appear to be right, and to have a benevolent tendency; and give encouragement to hope, patience, submission, gratitude, adoration, and other good affections, essential to human felicity.

That men, from education or from nature, might have some notion of duty, even though they were to harden themselves into Atheists, can hardly be doubted: but that notion would in such men be wholly ineffectual. From the fear of shame, or of human laws, the Atheist may be decent in his outward behaviour; but he cannot act from any noble principle. And if at any time he could promote (what he takes to be) his interest, by the commission of the greatest crime, it is plain there would be nothing to restrain him, provided he could conceal his guilt, which any man might do occasionally, and which men of great wealth or power might do at any time. Atheism is utterly subversive of morality, and consequently of happiness: and as to a community or political society of Atheists, it is plainly impossible, and never took place in any nation. They, therefore, who teach atheistical doctrines, or who endeavour to make men doubtful in regard to this great and glorious truth, THE BEING OF GOD, do every thing in their power to overturn government, to unhinge society, to eradicate virtue, to destroy happiness, and to promote confusion, madness, and misery.

On what human reason discovers of the divine nature, is partly founded the evidence even of revelation itself. For no pretended revelation can be true, which contradicts what, by human reason, is demonstrable of the divine perfections. We do not prove from scripture, that GOD exists; because those who deny GOD, deny the authority of scripture too. But when by rational proof we have evinced his being and attributes, we may then ascertain the truth of divine revelation, or detect the falsehood of a pretended one. When we have, from the purity of its doctrines, and the external evidence of miracles, prophecy, and human testimony, satisfied ourselves of the truth of divine revelation, it becomes us to believe even such parts of it as could never have been found out by human reason. And thus it is, that our natural notions of GOD and his providence are wonderfully refined and improved by what is revealed in holy writ: so that the meanest of our people, who has had a Christian education, knows a great deal more on these subjects than could ever be discovered by the wisest philosophers. That many things in the divine government, and many particulars relating to the divine nature, as declared in scripture, should surpass our comprehension, is not to be wondered at; for we are daily puzzled with things more within our sphere. We know that our own soul and body are united; but of the manner of that union we know nothing. A past eternity we cannot comprehend; and a future eternity is an object by which our reason is astonished and confounded: yet nothing can be more certain, than that one eternity is past, and another to come.

In evincing the being of GOD, two sorts of proof have been employed; which are called the proofs *a priori* and *a posteriori*. In the former, the being of GOD is proved from this consideration, that his existence is necessary, and that it is absurd and impossible to suppose, that he does not exist. This argument is fully discussed by Dr. Clark, in the first part of his excellent book on the evidence of natural and revealed religion. The proof *a posteriori* shows, from the present constitution of things, that there is and must be a supreme Being, of infinite goodness, power and wisdom, who created and supports them. This last is the most obvious proof, and the most easily comprehended; and withal so satisfying, that the man must be mad, who refuses to be convinced by it. I shall therefore give a brief account of this argument, referring to Dr. Clark for the other.

Natural Theology consists of two parts. In the first, we demonstrate the existence of GOD; in the second, his attributes. These parts, however, are strictly connected; for the same arguments that prove the first, prove also the second.

[*To be continued.*]

[The LECTURES on the Gospel of St. Matthew, delivered in the Parish Church of St. James, a few years since, by the Right Reverend BEILBY PORTEUS, D. D. Bishop of London, are truly a valuable production. They do honour to the venerable character who pronounced them, and to the glorious cause which he has so zealously and ably espoused. They are worthy of the attention of a Christian, of a rational being, who feels interested in the truth, the progress, and success of a religion, which breathes peace to the world and good-will to mankind. As these excellent and much-admired Lectures are in the hands of few people in this country, we design to publish one of them as often as once a quarter, for a considerable time; and begin with the first.]

LECTURES ON THE GOSPEL OF ST. MATTHEW.

LECTURE I.

A compendious View of the Sacred Writings.

IT being my intention to give from this place, on the Fridays during Lent, a course of Lectures explanatory and practical on such parts of scripture as seem to me best calculated to inform the understandings and affect the hearts of those that hear me, I shall proceed, without further preface, to the execution of a design, in which edification, not entertainment, usefulness, not novelty, are the objects I have in view; and in which therefore I may sometimes perhaps avail myself of the labours of others, when they appear to me better calculated to answer my purpose than any thing I am myself capable of producing.

Although my observations will for the present be confined entirely to the Gospel of St. Matthew, and only to certain select parts even of that, yet it may not be improper or unprofitable to introduce these Lectures by a compendious view of the principal contents of these writings, which go under the general name of the HOLY SCRIPTURES.

That book which we call THE BIBLE, (that is, THE BOOK, by way of eminence,) although it is comprised in one volume, yet in fact comprehends a great number of different narratives and compositions, written at different times, by different persons, in different languages, and on different subjects. And taking the whole of the collection together, it is an unquestionable truth, that there is no one book extant, in any language, or in any country, which can in any degree be compared with it for antiquity, for authority, for the importance, the dignity, the variety, and the curiosity of the matter it contains.

It begins with that great and stupendous event, of all others the earliest and most interesting to the human race; the crea-

tion of this world, of the heavens and the earth, of the celestial luminiaries, of man, and all the inferior animals, the herbs of the field, the sea and its inhabitants. All this it describes with a brevity and sublimity well suited to the magnitude of the subject, to the dignity of the Almighty Artificer, and unequalled by any other writer. The same wonderful scene is represented by a Roman poet,* who has evidently drawn his materials from the narrative of Moses. But though his description is finely imagined and elegantly wrought up, and embellished with much poetical ornament; yet, in true simplicity and grandeur, both of sentiment and of diction, he falls far short of the sacred historian. LET THERE BE LIGHT, AND THERE WAS LIGHT, is an instance of the sublime, which stands to this day unrivalled in any human composition.

But what is of infinitely greater moment, his history of the creation has settled for ever that most important question, which the ancient sages were never able to decide; from whence and from what causes this world, with all its inhabitants and appendages, drew its origin; whether from some inexplicable necessity, from a fortuitous concourse of atoms, from an eternal series of causes and effects, or from one supreme, intelligent, self-existing Being, the Author of all things, himself without beginning and without end. To this last cause the inspired historian has ascribed the formation of this system; and by so doing, has established that great principle and foundation of all religion and all morality, and the great source of comfort to every being, *the existence of one* GOD, the Creator and Preserver of the world, and the watchful Superintendent of all the creatures that he has made.

The Sacred History next sets before us, the primeval happiness of our first parents in Paradise: their fall from this blissful state by the wilful transgression of their Maker's command; the fatal effects of this original violation of duty; the universal wickedness and corruption it gradually introduced among mankind; and the signal and tremendous punishment of that wickedness, by the deluge; the certainty of which is acknowledged by the most ancient writers, and very evident traces of which are to be found at this day in various parts of the globe. It then relates the peopling of the world again by the family of Noah; the covenant entered into by GOD with that patriarch; the relapse of mankind into wickedness; the calling of Abraham; and the choice of one family and people, the Israelites, (or, as they were afterwards called, the Jews,) who were separated from the rest of the world to preserve the knowledge and the worship of a Supreme Being, and the great fundamental doctrine of the Unity; while all the rest of mankind, even the wisest and most learned, were devoted to polytheism and idolatry, and the grossest and most abominable superstitions. It then

* Ovid.

gives us the history of this people, with their various migrations, revolutions, and principal transactions. It recounts their removal from the land of Canaan, and their establishment in Egypt under Joseph; whose history is related in a manner so natural, so interesting and affecting, that it is impossible for any man of common sensibility to read it without the strongest emotions of tenderness and delight.

In the book of Exodus, we have the deliverance of this people from their bondage in Egypt, by a series of the most astonishing miracles; and their travels through the wilderness for forty years under the conduct of Moses; during which time (besides many other rules and directions for their moral conduct) they received the Ten Commandments, written on two tables of stone by the finger of GOD himself, and delivered by him to Moses with the most awful and tremendous solemnity; containing a code of moral law infinitely superior to any thing known to the rest of mankind in those rude and barbarous ages.

The books of Leviticus, Numbers, and Deuteronomy, are chiefly occupied with the various other laws, institutions, and regulations given to this people, respecting their civil government, their moral conduct, their religious duties, and their ceremonial observances.

Among these, the book of Deuteronomy (which concludes what is called the Pentateuch, or five books of Moses) is distinguished above all the rest, by a concise and striking recapitulation of the innumerable blessings and mercies which they had received from GOD since their departure from Horeb; by strong expostulations on their past rebellious conduct, and their shameful ingratitude for all these distinguishing marks of the Divine favour; by many forcible and pathetic exhortations to repentance and obedience in future; by promises of the most substantial rewards, if they returned to their duty; and by denunciations of the severest punishments, if they continued disobedient; and all this delivered in a strain of the most animated, sublime, and commanding eloquence.

The historical books of Joshua, Judges, Samuel, Kings, and Chronicles, continue the history of the Jewish nation under their leaders, judges and kings, for near a thousand years; and one of the most prominent and instructive parts of this history, is the account given of the life and reign of Solomon, his wealth, his power, and all the glories of his reign; more particularly that noble proof he gave of his piety and munificence, by the construction of that truly magnificent temple which bore his name; the solemn and splendid dedication of this temple to the service of GOD; and that inimitable prayer which he then offered up to Heaven in the presence of the whole Jewish people; a prayer evidently coming from the heart, sublime, simple, nervous, and pathetic; exhibiting the justest and the warmest sentiments of piety, the most exalted conceptions of the Divine nature, and

every way equal to the sanctity, the dignity, and the solemnity of the occasion.

Next to these follow the books of Ezra and Nehemiah, which contain the history of the Jews for a considerable period of time after their return from a captivity of 70 years in Babylon, about which time the name of the Jews seems first to have been applied to them. The books of Ruth and Esther are a kind of appendage to the public records, delineating the characters of two very amiable individuals, distinguished by their virtues, and the very interesting incidents which befel them, the one in private, the other in public life, and which were in some degree connected with the honour and prosperity of the nation to which they belonged.

In the book of Job, we have the history of a personage of high rank, of remote antiquity, and extraordinary virtues; rendered remarkable by uncommon vicissitudes of fortune, by the most splendid prosperity at one time, by an accumulation of the heaviest calamities at another; conducting himself under the former with moderation, uprightness, and unbounded kindness to the poor; and under the latter, with the most exemplary patience and resignation to the will of Heaven. The composition is, throughout the greater part, highly poetical and figurative, and exhibits the noblest representations of the Supreme Being and a superintending Providence, together with the most admirable lessons of fortitude and submission to the will of GOD under the severest afflictions that can befal human nature. The Psalms, which follow this book, are full of such exalted strains of piety and devotion, such beautiful and animated descriptions of the power, the wisdom, the mercy, and the goodness of GOD, that it is impossible for any one to read them without feeling his heart inflamed with the most ardent affection towards the great Creator and Governor of the universe.

The Proverbs of Solomon, which come next in order, contain a variety of very excellent maxims of wisdom, and invaluable rules of life, which have no where been exceeded except in the New Testament. They afford us, as they profess to do at their very first outset, "the instruction of wisdom, justice, judgment, and equity. They give subtilty to the simple; to the young man, knowledge and discretion."

The same may be said of the greater part of the book of Ecclesiastes, which also teaches us to form a just estimate of this world, and its seeming advantages of wealth, honour, power, pleasure, and science.

The prophetical writings present us with the worthiest and most exalted ideas of the Almighty; the justest and purest notions of piety and virtue; the awfulest denunciations against wickedness of every kind, public and private; the most affectionate expostulations, the most inviting promises, and the warmest concern for the public good. And besides all this,

they contain a series of predictions relating to our blessed Lord, in which all the remarkable circumstances of his birth, life, ministry, miracles, doctrines, sufferings, and death, are foretold in so minute and exact a manner, (more particularly in the prophecy of Isaiah,) that you would almost think they were describing all these things after they had happened, if you did not know that these prophecies are confessed to have been written many hundred years before Christ came into the world, and were all that time in the possession of the Jews, who were the mortal enemies of Christianity, and therefore would never go about to forge prophecies, which most evidently prove him to be what he professed to be, and what they denied him to be, the Messiah and the Son of GOD. It is to this part of scripture that our Lord particularly directs our attention, when he says, "Search the Scriptures, for they are they that testify of me." The testimony he alludes to, is that of the prophets; than which no evidence can be more satisfactory and convincing to any one who reads them with care and impartiality, and compares their predictions concerning our Saviour with the history of his life, given us by those who constantly lived and conversed with him. This history we have in the New Testament, in that part of it which goes by the name of GOSPELS.

It is these that recount those wonderful and important events with which the Christian religion and the divine Author of it were introduced into the world, and which have produced so great a change in the principles, the manners, the morals, and the temporal as well as the spiritual condition of mankind. They relate the first appearance of Christ upon earth; his extraordinary and miraculous birth; the testimony borne to him by his forerunner John the Baptist; his temptation in the wilderness; the opening of his divine commission; the pure, the perfect, the sublime morality which he taught, especially in his inimitable sermon from the mount; the infinite superiority which he showed to every other moral teacher, both in the matter and manner of his discourses; more particularly by crushing vice in its very cradle, in the first risings of wicked desires and propensities in the heart; by giving a decided preference of the mild, gentle, passive, conciliating virtues, to that violent, vindictive, high-spirited, unforgiving temper, which has been always too much the favourite character of the world; by requiring us to forgive our very enemies, and to do good to them that hate us; by excluding from our devotions, our alms, and all our other virtues, all regard to fame, reputation, and applause; by laying down two great general principles of morality, love to GOD and love to mankind, and deducing from thence every other human duty; by conveying his instructions under the easy, familiar, and impressive form of parables; by expressing himself in a tone of dignity and authority unknown

before ; by exemplifying every virtue that he taught in his own unblemished and perfect life and conversation ; and, above all, by adding those awful sanctions, which he alone, of all moral instructors, had the power to hold out, eternal rewards to the virtuous, and eternal punishments to the wicked. The sacred narrative then represents to us the high character he assumed ; the claim he made to a divine original ; the wonderful miracles he wrought in proof of his divinity ; the various prophecies which plainly marked him out as the Messiah, the great deliverer of the Jews ; the declaration he made, that he came to offer himself a sacrifice for the sins of all mankind ; the cruel indignities, sufferings and persecutions, to which, in consequence of this great design, he was exposed ; the accomplishment of it by the painful and ignominious death to which he submitted ; by his resurrection after three days from the grave ; by his ascension into heaven ; by his sitting there at the right hand of GOD, and performing the office of a mediator and an intercessor for the sinful sons of men, till he comes a second time in his glory to sit in judgment on all mankind, and decide their final doom of happiness or misery for ever.

These are the momentous, the interesting truths, on which the GOSPELS principally dwell.

[*To be continued.*]

ECCLESIASTICAL HISTORY.

Its Importance.

NEXT to the SACRED SCRIPTURES, Ecclesiastical History is a subject of the greatest moment, and claims our most serious attention. "It is a history greater than that of the creation, even of the salvation of mankind, of the wonderful propagation of the Gospel, and all the glorious effects of it ; which, if done to perfection, might tend more to the honour of GOD and the Christian Religion, than all the discussions, arguments and sermons, that could be devised ; and would, in true excellency, be inferior to nothing but the holy scriptures." It is the history of Christianity, whose course from its first dawning has been correspondent to that of the grand luminary of day. Its brightness has indeed, at times, been greatly obscured ; but its glorious light, finally bursting through the greatest darkness, and acquiring additional lustre, now shines forth conspicuous in every quarter of the globe ; and though but dimly seen by many, yet we trust all nations will in due time clearly behold its divine rays, and have no occasion to lament that the Sun of Righteousness has risen upon the world in vain. It is the history of the Christian Church, of a vast community, of a great and noble kingdom ; founded by the

Son of GOD, and designed eventually to embrace all nations and ages. The rise and progress of such a kingdom, its situation at various times, "whether adverse or prosperous, depressed or triumphant," cannot fail to be interesting; "and whilst it would point to sublimer objects, and mark out a course to celestial habitations, its connexion in the mean time with this world, with states and kingdoms, with princes and potentates, with any new event or revolution; all this serves remarkably to enrich and diversify the science of Ecclesiastical History."

Indeed, in perusing such a history, our minds are at once entertained and astonished with a great variety of objects and occurrences, all instructive and interesting in a high degree; though not always equally pleasing, but sometimes awful and melancholy. After the lapse of ages of ignorance and idolatry, we behold, "on the one hand, the religion of JESUS rising upon a benighted world, striking conviction into the hearts of mortals, by the irresistible lustre of its divine truths; conquering the passions and prejudices of men; confounding the opposition of nations and empires; furnishing new supports to civil and social virtue; and unfolding those sublime doctrines and maxims, which tend to the perfection of human nature and the happiness of human society. But we also observe, on the other hand, the lamentable changes which have been introduced into the church, in consequence of the corruption of men, the ambition of a licentious and despotic priesthood, and the bigotry and tyranny of ignorant and wicked sovereigns." The friends of virtue and rational religion will have the consolation of seeing, in the following work, "the happy events that have arisen, at certain periods, from the efforts of a wise, pious, and moderate clergy, seconded by the influences and authority of religious princes and legislators, whose counsels and examples have always a commanding power, that enables them to do good with a facility peculiar to them alone." But they will observe, "with a generous concern, that these efforts have not been sufficient to extinguish that unhappy spirit of fanaticism, whose deplorable effects have been felt and lamented" by every wise and sincere Christian; and they will "find, in all ages of the church, enthusiastical sects, striking out new forms of religion, by working on the passions of the ignorant and unwary, and deriving their rules of faith and manners from the fallacious suggestions of a warm imagination, rather than from the clear and infallible dictates of the word of GOD." In the course of the following work, may be seen "the various abuses, which the true and judicious friends of Christianity will seriously lay to heart." They will "see one set of men covering religion with an undue habit of type and allegory; another converting it into an instrument of dissension and discord: and the discerning mind will easily observe the unhappy

consequences of departing from the divine simplicity of the Gospel, and incumbering its pure and heavenly doctrines with the inventions and *commandments of men.*" The readers of this history " may see the tendency of *true religion* to strengthen the springs of government, by purifying the motives and animating the zeal both of rulers and people, to promote those virtues which exalt a nation, and to confirm all the respectable bonds and obligations of civil society. Here more particularly will every good citizen and true patriot be fixed in the belief of one important truth, of which no wise' people 'ever ought to lose sight, that *the enemies of religion and morality are,' too frequently, 'the enemies' of themselves and the rest 'of mankind;'* and that it is the natural tendency of *infidelity* and licentiousness, to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, *by corrupting the principles of individuals, to poison the sources of public order and public prosperity.*

In fine, Ecclesiastical History displays scenes the most stupendous and astonishing, and unfolds truths the most momentous and interesting. It speaks of the life and death of the most illustrious Personage that ever appeared on this habitable globe; of the object of his divine commission, namely, to save lost mankind; of the principal acts of the church he founded, 'showing the rapid progress it made throughout the world, and the glorious conquests it obtained over all the powers of darkness.' It treats of the origin and progress of that religion, whose principles were delivered by the mouth of our BLESSED SAVIOUR, propagated by the labours of his apostles, sealed by the blood of his martyrs, and, if duly inculcated and practised, would render this earth a lively image of heaven itself. Other histories are indeed entertaining, instructive, and important; but not so peculiarly interesting as this; since it has a direct tendency to enrich the mind with the choicest treasures, the noblest ideas; to qualify man for his station while here; and to prepare him for " those peaceful regions, where no true pleasures can be wanting."

Such being the importance of this species of history, it should seem it would be very generally read with attention and pleasure, provided some method could be devised to introduce it into most families in a manner suited to their several circumstances, both with respect to expense and time. Most people conceive they cannot afford to purchase the several volumes of Ecclesiastical History at once, and that, even if they had them, they could not find time to read them. Being so voluminous, when the whole is together, the labouring part of the community are discouraged, and seldom read it to much advantage; and considerable inconvenience occurs in reading it, when obtained from the common libraries. The volumes must soon be returned; and it is often difficult to have refer-

ence to them a second time, in order to refresh their memory; so that the advantages of a slight reading are often soon lost.

Now these several inconveniences are designed to be remedied by publishing this invaluable history in the manner we propose. Ten or fifteen pages a month could be read with attention by almost every person, anxious to store his mind with the most valuable information; and at the same time, the expense would be so gradual, that few need hesitate on this account. In this way, it may be obtained and read with less inconvenience than when recourse must be had to the library: besides, it will form a lasting treasure of knowledge for a family, and may descend as a choice legacy to posterity.

With respect to the composition of the proposed history, we must copy, for the most part, from the most eminent authors; probably we shall follow some one with little or no variation; except that we must endeavour to abridge considerably the least interesting parts. But having before us some excellent authors, we presume what will be offered, will be worthy the attention of our readers; and we solicit the reasonable promotion of it from all pious persons "who are zealous for the honour of their blessed Saviour, the glorious Apostles and Evangelists, and the noble army of Martyrs" to the cause of Christianity.

'Tis to the virtues of such men, man owes
His portion in the good that Heaven bestows.

COWPER.

EXTRACTS FROM THE PREFATORY EPISTLE OF JONES' LIFE OF HORNE.

"THE works of the late Bishop HORNE are in many hands, and will be in many more. No person of any judgment can proceed far in them, without discovering that the author was a person of eminence for his learning, eloquence, and piety; with as much wit, and force of expression, as were consistent with a temper so much corrected and sweetened by devotion."

"Few souls were ever more susceptible than his, of the charms of music, especially the sacred music of the church; at the hearing of which, his countenance was illuminated as if he had been favoured with impressions beyond those of other men; as if heavenly vision had been superadded to earthly devotion."

"He therefore accounted it a peculiar happiness of his life, that, from the age of twenty years, he was constantly gratified with the service of a choir, at Magdalen College, at Canterbury, and at Norwich. His lot was cast by Providence amidst the sweets of cloistered retirement, and the daily use of divine

harmony; for the enjoyment of both which, he was framed by nature, and formed by a religious education. Upon the whole, I never knew a person in whom those beautiful lines of Milton,* of which he was a great admirer, were more exactly verified:

> But let my due feet never fail
> To walk the studious cloister's pale;
> And love the high embower'd roof,
> With antique pillars' massy proof,
> And storied windows, richly dight,
> Casting a dim, religious light.
> There let the pealing organ blow
> To the full-voic'd choir below,
> In service high, and anthems clear,
> As may, with sweetness through mine ear,
> Dissolve me into ecstacies,
> And bring all heav'n before my eyes."

"His greatest affection being to the science of divinity, he would there of consequence make the greatest improvements; and there the world will find themselves most obliged to him. No considerable progress, no improvement in any science, can be expected, unless it be beloved for its own sake. How this can happen in divinity, all men may not be able to see; but it is possible for the eye of the understanding to be as truly delighted with a sight of the divine wisdom in the great economy of redemption and revelation, as for the eye of the astronomer to take pleasure in observing the lights of heaven, or the naturalist in exploring and collecting, perhaps at the hazard of his life, the treasures of the material creation. What I here say, will be best understood by those, who know what affection, what animation, is found in the first writers of the Christian church; with what delight they dwell upon the wonders of the Christian plan, and comment upon the peculiar wisdom of the word of God. To the best writers of the best ages he put himself to school very early, and profited by them so much, that I hope no injustice will be done to their memory, if I think he has in some respects improved upon his teachers."

"A man with such talents and such a temper, must have been generally beloved and admired; which he was, almost universally; the exceptions being so few, as would barely suffice to exempt him from that *woe* of the Gospel, which is pronounced against the favourites of the world."

"In his intercourse with his own family, while the treasures of his mind afforded them some daily opportunities of improvement, the sweetness of his humour was to them a perennial fountain of entertainment. He had the rare and happy talent of disarming all the little vexatious incidents of life of their

* In the Il Penseroso.

power to molest, by giving them some unexpected turn. And occurrences of a more serious nature, even some of a frightful aspect, were treated by him with the like ease and pleasantry; of which I could give some remarkable instances.

"Surely the life of such a man as this, ought not to be forgotten! You and I, who saw so much of it, shall, I trust, never recollect it without being the better for it; and, if we can succeed in showing it so truly to the world, that they also may be the better for it, we shall do them an acceptable service. I have heard it said, and I was a little discouraged by it, that Dr. Horne was a person whose life was not productive of events considerable enough to furnish matter for a history. But they who judge thus, have taken but a superficial view of human life; and do not rightly measure the importance of the different events which happen to different sorts of men. Dr. Horne, I must allow, was no circumnavigator: he neither sailed with Drake, Anson, nor Cooke; but he was a man whose mind surveyed the intellectual world, and brought home from thence many excellent observations for the benefit of his native country. He was no military commander; he took no cities; he conquered no countries; but he spent his life in subduing his passions, and in teaching others how to do the same. He fought no battles by land or by sea; but he opposed the enemies of GOD and his truth, and obtained some victories which are worthy to be recorded. He was no prime minister to any earthly potentate; but he was minister to the King of heaven and earth; an office at least as useful to mankind, and in the administration of which no minister to any earthly king ever exceeded him in zeal and fidelity. He made no splendid discoveries in natural history; but he did what was better: he applied universal nature to the improvement of the mind, and the illustration of heavenly doctrines. I call these *events;* not such as make a great noise and signify little; but such as are little celebrated and of great signification. The same difference is found between Dr. Horne and some other men who have been the subject of history, as between the life of the bee, and that of the wasp or hornet. The latter may boast of their encroachments and depredations, and value themselves on being a plague and a terror to mankind. But let it rather be my amusement to follow and observe the motions of the bee. Her journeys are always pleasant; the objects of her attention are beautiful to the eye; and she passes none of them over without examining what is to be extracted from them: her workmanship is admirable; her economy is a lesson of wisdom to the world: she may be accounted *little among them that fly*, but the fruit of her labour is the *chief of sweet things.*"

[The following merits attention, and should be preserved for the benefit of posterity.]

AN ADDRESS,

Delivered to the Candidates for the Baccalaureate, in Union College, at the Anniversary Commencement, May 1, 1805; *by* ELIPHALET NOTT, *President of that University.*

YOUNG GENTLEMEN,

THIS day closes your collegiate life. You have continued the term, and completed the course, of studies prescribed in this institution. You have received its honours, and are now to go forth adventurers, unsuspecting, perhaps, and certainly unexperienced, into a fascinating but illusive world, where honour flaunts in fictitious trappings; where wealth displays imposing charms, and pleasure spreads her impious banquets. And that too, at a period when the passions are most ungovernable—when the fancy is most vivid—when the blood flows rapidly through the veins, and the pulse of life beats high. Already does the opening scene brighten as you approach it, and Happiness, smiling, but deceitful, passes before your eyes and beckons you to her embrace.

Called to address you, at this affecting crisis, and for the last time, had I, like the patriarchs of the East, a blessing at my disposal, how gladly should I bestow it. But I have not; and can therefore only add, to the solicitude which I feel, my counsel and my prayers.

Permit me to advise you then, young gentlemen, when you leave this seminary, and even after you shall have chosen a profession and entered on the business of life, still to consider yourselves only learners. Your acquirements here, though respectable, are the first rudiments merely of an education, which must be hereafter pursued and completed. In the acquisition of knowledge you are never to be stationary, but always progressive. Nature has no where said to man, pressing forward in the career of intellectual glory, "Hitherto shalt thou come, but no further." Under GOD, therefore, it depends upon yourselves to say, how great—how wise—how useful you will be. Men of moderate talents, by a course of patient application, have often risen to the highest eminence; and standing far above where the momentary sallies of uncultivated genius ever reach, have plucked from the lofty cliff its deathless laurel. Indeed, to the stature of the mind no boundary is set. Your bodies, originally from the earth, soon reach their greatest elevation, and bend downwards again towards that earth out of which they were taken. But the inner man; that sublime, that rational, that immortal inhabitant, which pervades your bosoms, if sedulously

fostered, will expand and elevate itself, till, touching the earth, it can look above the clouds and reach beyond the stars.

Go then, and, emulous to excel in whatever is splendid, magnanimous and great, with NEWTON span the heavens, and number and measure the orbs which decorate them—with LOCKE, analyze the human mind—with BOYLE, examine the regions of organic nature. In one word, go; and with the great, and the wise, and the good, of all nations, and all ages, ponder the mysteries of Infinite Wisdom, and trace the EVERLASTING in his word, and in his works. A wide and unbounded prospect spreads itself before you: in every point of which, DIVINITY shines conspicuous; and on which ever side you turn your enraptured eyes, surrounded with uncreated majesty, and seen in the light of his own glory, GOD appears. He leads the way before you, and sheds radiance on his path, that you may follow him.

Control and subjugate your passions. Originally, order pervaded human nature. The bosom of man was calm—his countenance serene. Reason sat enthroned in his heart, and to her control the passions were subjected. But the days of innocence are past: and with them has also passed the reign of reason. Frenzy ensues. He who was once calm and rational, is now blind and impetuous. A resistless influence impels him. Consequences are disregarded; and, madly pressing forward to the object of desire, he exclaims, "My honour, my property, my pleasure;" but is never heard to say, "My religion, my duty, my salvation."*

While reason maintained her empire, the passions were a genial flame, imparting warmth to the system, and gently accelerating the circulation of the blood. But, that empire subverted, they kindle into a VESUVIUS, burning to its centre, and pouring out on every side its desolating lava. The passions, said an inspired apostle, war against the soul: And the same apostle who said this, commands you to overcome them.

Cultivate and cherish the sympathies of your nature. These, though blighted by the apostacy, still retain the tints of faded loveliness; and when sanctified in the heart, and unfolded in the life, even of fallen man, they possess a resistless charm, and furnish some faint idea what he must have been in a state of innocence.

For the exercise of these sympathies, in all the paths of life, you will meet with pitiable objects who will present their miseries to your eye, and address the moving eloquence of sorrow to your heart. Always listen to this eloquence; always pity this misery, and, if possible, relieve it. Yes, young gentlemen, whatever seas you may navigate, or whatever part of the habitable world you may travel, carry with you your humanity. Even there divide your morsel with the destitute; advocate

* Saurin varied.

the cause of the oppressed; to the fatherless be a father, and cover the shivering limbs of the naked with your mantle. Even there, soothe the disconsolate, sympathize with the mourner, brighten the countenance bedimmed with sorrow, and, like the GOD of mercy, shed happiness around you, and banish misery before you.

In all your intercourse with mankind, rigidly practise justice, and scrupulously adhere to truth. Other duties vary with varying circumstances. What would be liberality in one man, would be parsimony in another. What would be valour on one occasion, would be temerity in another. But truth and justice are immutable and eternal principles; always sacred and always applicable. In no circumstances, however urgent, or crisis, however awful, can there be an aberration from the one, or a dereliction of the other, without sin. With respect to every thing else, be accommodating, but here be unyielding and invincible. Rather carry your integrity to the dungeon or the scaffold, than receive in exchange for it liberty and life. Should you ever be called upon to make your election between these extremes, do not hesitate. It is better prematurely to be sent to heaven in honour, than, having lingered on the earth, at last to sink to hell in infamy. In every situation, a dishonest man is detestable, and a liar is still more so.

I have often, young gentlemen, recommended to you, a sacred adherence to truth. I would on this occasion repeat the recommendation, that I may fix it the more indelibly on your hearts. Believe me, when I tell you, that on this article you can never be too scrupulous.

Truth is one of the fairest attributes of Deity. It is the boundary, which separates vice from virtue—the line, which divides heaven from hell. It is the chain, which binds the man of integrity to the throne of GOD; and, like the GOD to whose throne it binds him, till this chain is dissolved, his word may be relied on. Suspended on this, your property, your reputation, your life, are safe. But against the malice of a liar there is no security. He can be bound by nothing. His soul is already repulsed to a returnless distance from that Divinity, a sense of whose presence is the security of virtue. He has sundered the last of those moral ligaments which bind a mortal to his duty: And having done so, through the extended region of fraud and falsehood, without a bond to check, or a limit to confine him, the dreaded enemy of innocence, he ranges; whose lips pollute even truth itself, as it passes through them, and whose breath, like the cadaverous mists of Hades, blasts, and soils, and poisons as it touches.

Finally, cherish and practice religion. Man has been called, in distinction from the inferior orders of creation, a religious being, and justly so called. For though his hopes and fears may be repressed, and the moral feelings of his heart stifled

for a season, nature, like a torrent, which has been obstructed, will break forth and sweep away those frail works which scepticism may have erected to divert its course.

There is something so repulsive in naked infidelity, that the mind approaches it with reluctance, shrinks back from it with horror, and is never settled till it rests on positive religion.

I am aware that *that* spirit of devotion, that sense of guilt and dread of punishment, which pervades the human mind, have been attributed to either the force of habit or the influence of superstition. Let the appeal be made to human nature. To the position of irreligionists on this article, human nature itself furnishes the most satisfactory refutation. Religion is a first principle of man. It shoots up from the very seat of life; it cleaves to the human constitution by a thousand ligaments; it entwines around human nature, and sends to the very bottom of the heart its penetrating tendrils. It cannot therefore be exterminated. The experiment has again and again been tried, and the result has always proved worthy of the rash attempt.

Young as you are, you have witnessed, with a view to this extermination, the most desperate efforts. But just now, a formidable host of infuriate Infidels were assembled. You heard them openly abjure their GOD. You saw them wreaking their vengeance on religion. For a season they triumphed. Before them every sacred institution disappeared; every consecrated monument fell to dust. The fervours of nature were extinguished, and the lip of devotion palsied by their approach. With one hand they seized the thunders of the heavens, and, with the other, smote HIS throne who inhabited them. It seemed to crumble at the stroke—Mounting its fancied ruins, BLASPHEMY waved its terrific sceptre, and impiously looking up to those external heights where the Deity resides, exclaimed, "VICTORY!"

Where now are those dreaded enemies of our religion? They have vanished from the sight. They were—but are seen no more. Nor have the consequences of their exertions been more abiding. A great nation, indeed, delivered from the restraints of moral obligation, and enfranchised with all the liberties of infidelity, were proclaimed FREE. But have they continued so? No; their minds presently recoiled from the dismal waste which scepticism had opened before them, and the cheerless darkness it had spread around them. They suddenly arrested their step. They retraced, in sadness and sorrow, the paths which they had trodden. They consecrated again the temples they had defiled: they rebuilt the altars they had demolished: they sighed for the return of that religion they had banished, and spontaneously promised submission to its reign.

What are we to infer from this? That religion is congenial to human nature—that it is inseparable from it. A nation may be seduced into scepticism, but it cannot be continued in it. Why, I would ask, has religion existed in the world, in ages which are past?—why does it exist now?—why will it exist in ages to come? Is it because kings have ordained, and priests defended it? No; but because GOD formed man to be religious. Its great and eternal principles are inscribed on his heart; they are inscribed in characters which are indelible; nor can the violence of infidelity blot them out. Obscured indeed they may be, by the influence of sin, and remain not legible during the reign of passion. But a calm ensues; the calm of reason or the night of adversity, from the midst of whose darkness a light proceeds, which renders the original inscription visible. Man now turns his eye inward upon himself. He reads "RESPONSIBILITY;" and as he reads, he feels a sense of sin and dread of punishment. He now pays from necessity an homage to religion—an homage which cannot be withheld: it is the homage of his nature. We have now traced the effect to its cause, and referred this abiding trait in the human character, to its principle.

[*To be concluded in the second number.*]

OBSTACLES TO THE DISSEMINATION OF KNOWLEDGE.

TWO great obstacles to a more general dissemination of knowledge, are the want of sufficient time to obtain it, and the injudicious use made even of the little time spent for this important purpose. Though it requires considerable acquaintance with the treasure of wisdom, to form a just estimate of its value, yet most people acknowledge its importance; but regret they have not *time* to obtain it. This obstacle to its attainment, however, powerful as it may operate in many places, is far less material in this country, than in most others. A survey of the world indeed presents us most of the human race existing under circumstances extremely unfavourable to the cultivation of the mind. If we look to the northern or southern pole, what a picture of human degradation do we there behold! In that frozen region, man is not man, except in form. His condition approximates to that of the brute. On him the sun of righteousness never shone. Science never cast a ray of light through his darkened soul; nor was his savage heart ever touched by the softer feelings of refinement and humanity. His faculties of reason, given him by GOD for the noblest purposes, lie buried in obscurity. He casts his eyes around the earth, but knows not by whom it was formed.

He looks up to the heavens, but understands not by whom they were established. The wonderful works of creation immediately within his view, attract not his curiosity. The glorious majesty displayed by the celestial orbs which revolve above his head, afford not to him matter of astonishment and admiration. Roaming his sanguinary round, in quest of a precarious and scanty subsistence, man in the polar regions, it would seem, has not indeed time for the due improvement of the mind. The intellectual world, it appears, must there remain enveloped in darkness, until some great event, which to us is unknown, and appears remote, shall dispel the clouds.

If we turn our eyes to more hospitable regions, where the influence of the sun is more directly felt, and where the light of knowledge has long shone with a distinguished and unborrowed lustre, we behold the body of the people in a condition ill suited to the attainment of information. Indeed an opinion is prevalent, even in some of the most enlightened nations of Europe, that the labouring part of the community *cannot* and need not acquire much information; that they are destined to be the mere satellites of those who move in higher orbits; and to have little or nothing to do with the great affairs of church and state, except to bear, with patience and resignation, any burdens which may be imposed, however unnecessary and intolerable. Accordingly, in most countries, we find the body of the people groaning in bondage, the slaves of lords and masters, cruel, haughty, revengeful; and still more the slaves of vices and customs, capricious, degrading, monstrous. Tyranny, war, and a series of other calamities, have accustomed them to a state of society, as wretched as it must be lasting.

Where such has been the lamentable condition of mankind for centuries, the great body of the people have indeed time barely sufficient to acquire the sustenance of life; and this too must often be administered with a sparing hand. Among the labouring part of the community, the greatest industry and prudence will not always insure a competency. Many find the calls of a family greatly to exceed their income. Many a parent must often, after a hard day's labour, have his repose disturbed by the crying of children for bread, of which he has none to give. Under such circumstances, the body of the people have indeed not time to acquire sufficient information. The powers of the mind must remain uncultivated and miserably debased. The labouring classes of society must continue to be, what their imperious lords and masters desire they ever should be; the fit instruments of their pride, ambition, and avarice; the hewers of wood and drawers of water to an overgrown nobility; and the bloodhounds of war, whenever there is a plausible pretext for commencing it.

Such, however, is not yet the deplorable situation of the people of the United States. They are far removed from those countries where the dove of peace finds no rest, and where despotism and vice have so long reigned triumphant. They enjoy advantages superlatively great. Like the children of Israel, they seem the peculiar favourites of Heaven, and, for aught we know, are destined, like them, to be the depositories of knowledge the most important to the human race; while the rest of the civilized world may, by frequent contention and war, sink back to a state of ignorance and barbarism. Here Liberty, that choice legacy of Heaven, is amply secured and enjoyed. Here every man sits under his own vine and fig-tree, enjoying the labour of his own hands, without any to molest or make him afraid. In this country, poverty, generally speaking, is not. Regular industry and economy insure a competency at least. Indeed, such is the excellency of our climate and soil, such the wisdom of our constitution, government and laws, that, with proper management, almost all may obtain the sustenance and comforts of life in great abundance. They may have enough, and to spare. Nor is it external treasure only that can here be accumulated with facility.

In this favoured country, most people have time to cultivate the understanding, to call forth those living energies of the mind, which, when duly exercised, constitute the noblest qualities of rational beings. They have time to obtain that knowledge, which, if generally disseminated, would, more effectually than a wall of brass around our country, form a strong and lasting barrier of liberty, peace and happiness. Where is the husbandman, mechanic, or merchant, but what could devote two or three hours, almost every day of his life, to the acquisition of useful information? And, did he form a right estimate of its value; did he weigh well the consequences of neglecting it; did he sufficiently consider, that on the acquirement of it depends, in a great measure, his happiness here and hereafter; would he not devise and pursue a systematic plan for its attainment? Would he not more attentively listen to the admonitions of wisdom; and suffer not a day to pass without obtaining some useful knowledge, some valuable ideas; a treasure more precious than gold, and, in comparison with which, rubies lose their lustre?

[*To be continued.*]

ESSAYS AND THOUGHTS ON VARIOUS SUBJECTS.—*Selected.*

[The art of preserving sight is an object so interesting to every person, that we embrace the first opportunity to insert the following very curious and just remarks on the subject; presuming our readers will peruse them with attention and pleasure.]

RULES FOR THE PRESERVATION OF SIGHT.

From 'An Essay on Vision, by George Adams, Mathematical Instrument-Maker to his Britannic Majesty,' &c.

THOUGH it may be impossible to prevent the absolute decay of sight, whether arising from age, partial disease, or illness; yet by prudence and good management, its natural failure may certainly be retarded, and the general habit of the eyes strengthened, which good purposes will be promoted by a proper attention to the following maxims.

1. Never to sit for any length of time in absolute gloom, or exposed to a blaze of light. The reasons on which this rule is founded, prove the impropriety of going hastily from one extreme to the other, whether of darkness or light, and show us that a southern aspect is improper for those whose eyes are weak and tender.

2. To avoid reading a small print.

3. Not to read in the dusk; nor, if the eyes be disordered, by candle-light. Happy those who learn this lesson betimes, and begin to preserve their sight before they are reminded by pain of the necessity of sparing them. The frivolous attention to a quarter of an hour of the evening, has cost numbers the perfect and comfortable use of their eyes for many years. The mischief is effected imperceptibly; the consequences are inseparable.

4. The eye should not be permitted to dwell on glaring objects, more particularly on the first waking in the morning: the sun should not, of course, be suffered to shine in the room at that time, and a moderate quantity of light only admitted. It is easy to see that, for the same reasons, the furniture of a bed should be neither altogether of a white or a red colour. Indeed, those whose eyes are weak, would find considerable advantage in having green for the furniture of their bed-chamber. Nature confirms the propriety of the advice given in this rule: for the light of the day comes on by slow degrees, and green is the universal colour she presents to our eyes.

5. The long-sighted should accustom themselves to read with rather less light, and somewhat nearer to the eye, than what they naturally like; while those that are short-sighted, should rather use themselves to read with a book as far off as possible. By this means both would improve and strengthen their sight; while a contrary course would increase its natural imperfections.

050
C723v

There is nothing which preserves the sight longer than always using, both in reading and writing, that moderate degree of light which is best suited to the eyes: too little strains them; too great a quantity dazzles and confounds them. The eyes are less hurt by the want of light than by the excess of it. Too little light never does them any harm, unless they are strained by efforts to see objects, to which the degree of light is inadequate; but too great a quantity has, by its own power, destroyed the sight. Thus many have brought on themselves a cataract, by frequently looking at the sun, or a fire: others have lost their sight, by being brought too suddenly from an extreme of darkness into the blaze of day. How dangerous the looking upon bright luminous objects is to the sight, is evident from its effects in those countries which are covered the greater part of the year with snow, where blindness is exceeding frequent, and where the traveller is obliged to cover his eyes with crape, to prevent the dangerous and often sudden effects of too much light. Even the untutored savage tries to avoid the danger, by framing a little wooden cap for his eyes, with only two narrow slits. A momentary gaze of the sun will for a time unfit the eyes for vision, and render them insensible to impressions of a milder nature.

[*To be continued.*]

REFINING WATER.

AN invention has lately made its appearance in Paris, which is as full of utility as it is of genius. A house has been lately opened for the sale of filtrating and purifying vases, to which the ingenious constructor has given the most elegant Etruscan shapes. They are capable of refining the most fetid and corrupt water, by a process, which, in its operation, lasts about four minutes. The principle is the same as in nature. The foul water is thrown into the vase, where it passes through various strata of earth, which are compressed in a series of little apartments, which retain its offensive particles, and from which it issues as clear and as sweet as rock water. This discovery will prove of infinite consequence to families who reside in the maritime parts of Holland, and to many inland towns in France, where the water is frequently very bad. I most cordially hope that the inventor will meet with the remuneration which is due to his humane philosophy.

BODY AND SOUL.

THE reciprocal influence of these is fully and clearly set forth in the second volume of a *Philosophical Essay on Man.*

Two inferences are to be drawn from this consideration. First, that we should stock the soul with such ideas, sentiments, and affections, as have a benign and salutary influence upon the body. Secondly, that we should keep the body by temperance,

exercise, &c. in that state, which has a like benign and salutary influence on the soul. The common practice is exactly the reverse. Men indulge passions in the soul, which destroy the health of the body, and introduce distempers into it, which impair the powers of the soul. Man being a compound creature, his happiness is not complete, till both parts of the composition partake of it.

PATIENCE.

THE bark of a tree contains an oily juice, which, when it is in greater plenty than can be exhaled by the sun, renders the plant evergreen. Such is the state of the man whose virtue is a proof against the scorching heats of temptation and persecution: he is "like the green olive-tree" in the courts of the temple: "his leaf shall not wither."

WOMEN are generally supposed to be in mind, as well as body, of a more delicate frame than men; yet, in the primitive times, they went unhurt through the hottest flames of persecution: as the utmost force of boiling water is not able to destroy the structure of the tenderest plant, and the lineaments of the white lily will remain after the strongest decoction.

FROM THE BEAUTIES OF COWPER.

SECOND ADVENT.

THE groans of nature in this nether world,
Which Heav'n has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promis'd Sabbath, comes.
Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea
Before a calm, that rocks itself to rest:
For HE whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath mov'd him, and his wrath is hot,
Shall visit earth in mercy; shall descend
Propitious, in his chariot pav'd with love;
And what his storms have blasted and defac'd
For man's revolt, shall with a smile repair.

Sweet is the harp of prophecy; too sweet
Not to be wrong'd by a mere mortal touch:
Nor can the wonders it records be sung
To meaner music, and not suffer loss.
But when a poet, or when one like me,

Happy to rove among poetic flow'rs,
Though poor in skill to rear them, lights at last
On some fair theme, some theme divinely fair,
Such is the impulse and the spur he feels
To give it praise proportion'd to its worth,
That, not to attempt it, arduous as he deems
The labour, were a task more arduous still.

Oh! scenes surpassing fable, and yet true—
Scenes of accomplish'd bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty. The reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once lean,
Or fertile only in its own disgrace,
Exults to see its thistly curse repeal'd.
The various seasons woven into one,
(And that one season an eternal Spring,)
The garden fears no blight and needs no fence;
For there is none to covet—all are full.
The lion and the libbard, and the bear,
Graze with the fearless flocks: all bask at noon
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now. The mother sees,
And smiles to see, her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place;
That creeping pestilence is driv'n away;
The breath of Heav'n has chas'd it. In the heart
No passion touches a discordant string;
But all is harmony and love. Disease
Is not: the pure and uncontam'nate blood
Holds its due course, nor feels the frost of age.
One song employs all nations, and all cry,
"Worthy the Lamb, for he was slain for us!"
The dwellers in the vales and on the rocks
Shout to each other; and the mountain-tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round!
Behold the measure of the promise fill'd!
See Salem built, the labour of a God!
Bright as a sun the sacred city shines:

All kingdoms and all princes of the earth
Flock to that light: the glory of all lands
Flows into her. Unbounded is her joy,
And endless her increase. Thy rams are there,
* Nebaioth, and the flocks of Kedar there:
The looms of Ormus and the mines of Ind,
And Saba's spicy groves, pay tribute there.
Praise is in all her gates. Upon her walls,
And in her streets, and in her spacious courts,
Is heard Salvation. Eastern Java there
Kneels with the nations of the farthest west;
And Ethiopia spreads abroad the hand,
And worships. Her report has travell'd forth
Into all lands. From ev'ry clime they come,
To see thy beauty and to share thy joy,
O Sion! an assembly such as earth
Saw never; such as Heav'n stoops down to see.

Come then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
THOU who alone art worthy! It was thine
By ancient covenant, ere Nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim the King; and in their hearts
Thy title is engraven with a pen
Dipt in the fountain of eternal love.
Thy saints proclaim the King; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last Advent, long-desir'd,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks.
The very spirit of the world is tir'd
Of its own taunting question, ask'd so long,
"Where is the promise of your Lord's approach?"
The infidel has shot his bolts away,
Till, his exhausted quiver yielding none,
He gleans the blunted shafts that have recoil'd,
And aims them at the shield of truth again.
The veil is rent, (rent too by priestly hands,)
That hides divinity from mortal eyes;
And all the mysteries to faith propos'd,
Insulted and traduc'd, are cast aside,
As useless, to the moles and to the bats.
They now are deem'd the faithful, and are prais'd,
Who, constant only in rejecting thee,
Deny thy Godhead with a martyr's zeal,

* Nebaioth and Kedar, the sons of Ishmael, and progenitors of the Arabs, in the prophetic scripture here alluded to, may be reasonably considered as representatives of the Gentiles at large.

And quit their office for their error's sake.
Blind, and in love with darkness! yet ev'n these
Worthy, compar'd with sycophants, who kneel,
Thy name adoring, and then preach the man!
So fares thy church. But how thy church may fare,
The world takes little thought. Who will, may preach,
And what they will. All pastors are alike
To wand'ring sheep, resolv'd to follow none.
Two gods divide them all—Pleasure and Gain:
For these they live; they sacrifice to these,
And in their service wage perpetual war
With conscience, and with thee. Lust in their hearts,
And mischief in their hands, they roam the earth
To prey upon each other; stubborn, fierce,
High-minded, foaming out their own disgrace.
Thy prophets speak of such; and, noting down
The features of the last degen'rate times,
Exhibit ev'ry lineament of these.

Come then, and, added to thy many crowns,
Receive yet one as radiant as the rest,
Due to thy last and most effectual work,
Thy word fulfill'd, the conquest of a world!

FROM AN ENGLISH MAGAZINE.

O HAPPINESS! thou great and only end
To which our wishes and our labours tend,
Thee still we trace through ev'ry varied maze,
Thee still we seek by thousand diff'rent ways:
Patient for thee, an anxious life we spend,
Or boldly dare for thee to meet our end:
How art thou found, or in what distant land?
Can riches buy thee, or can pow'r command?
No! Happiness nought outward can bestow,
And on ourselves depends our bliss or woe.
The like events in life occur to all;
The bad oft flourish while the virtuous fall:
Yet Vice is wretched e'en while it succeeds,
And Virtue still is happy, though it bleeds.
Approving Conscience yields a secret joy,
Which Fortune cannot give, nor yet destroy.
Dost thou seek Happiness? to Virtue true,
Th' undevious path of rectitude pursue;
Intent alone to do thy duty still,
Seek not an happy fate, nor shun an ill:
To act thy part aright, to thee 'tis given;
Be this thy care—th' event belongs to Heaven.

THE Publishers now present to the Public the first number of the MONTHLY MAGAZINE. It was inconvenient to have the publication commence at the time and place first proposed. But it will be delivered to all Subscribers, with the same convenience, and at the same expense, as if printed at New-Haven. It is regretted that such paper for this number was accidentally received, as to render the impression inferior to what it is designed it shall be in future.

CONDITIONS OF THE MONTHLY MAGAZINE.

I. IT will be issued the last week in every month.

II. Each number shall consist of thirty-two pages, octavo, stitched in blue—The paper to be of such a quality, and the printing to be executed in such a manner, as to make neat, uniform volumes.

III. The price will be *One Dollar and Fifty Cents* a year, delivered singly; or *One Dollar and Twenty-Five Cents*, when taken in packages of not less than ten each; payable as delivered, or in advance.

IV. Subscribers choosing to discontinue the publication, at any time after the expiration of a quarter, to give a month's previous notice to the Publishers.

This day is published, and for sale by

Isaac Beers & Co.

(Price 2 dollars 25 cents,)

ELEMENTS OF GENERAL KNOWLEDGE, introductory to useful books in the principal branches of Literature and Science; designed chiefly for the junior students in the Universities, and the higher classes in schools:

By HENRY KETT, B. D.

Fellow and Tutor of Trinity College, Oxford.

Few books have been so favourably received in Britain as this: five editions have been published in the years 1802 and 1803.

Also—Price 44 cents,

THE LIFE OF GOD IN THE SOUL OF MAN; or, The Nature and Excellence of the Christian Religion.

By HENRY SCOUGAL, M. A.

This excellent practical treatise of religion is highly esteemed by all denominations of Christians, and seems well adapted for the purposes of persons who are interested in the propagation of the Gospel.

New-Haven, January 21, 1806.